# A NATIONAL SYSTEM OF EDUCATION

WALTER SCOTT ATHEARN

S. G. Fisher

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WALTER SCOTT ATHEARN

# THE MERRICK LECTURES

**AN ENDOWED LECTURESHIP IN THE FIELD OF PRACTICAL CHRISTIANITY UNDER THE AUSPICES OF THE OHIO WESLEYAN UNIVERSITY, DELAWARE, OHIO.**

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# A NATIONAL SYSTEM OF EDUCATION

BY

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# PREFACE

A reconstruction and a reëvaluation of educational theory and practice have been forced upon us by the tragic events of the past five years. A new educational literature is already appearing, bringing with it a new vocabulary and announcing a new technique. A renaissance in education has already begun. The factors necessary for the rebirth had been gradually maturing for two decades. The world war broke the shell and gave the setting for the development of the new life which is to dominate our educational circles in the period of world rebuilding which is just ahead.

When the whole field of educational reconstruction is viewed by one whose primal interest is in moral and religious education, three needs stand out in the foreground as the most important, and the most immediate problems in American education. The first and most fundamental is for an *adequate philosophy of education.* In the early history of our American school system, we borrowed much of our educational machinery and method from Eu-

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rope; in recent years we have been importing European and Oriental philosophies of education. There is great danger that we shall build the educational program of our new democracy upon a philosophy which will in the end accomplish the undoing of democracy. There is urgent need for the restudy of the philosophy of democracy, the philosophy of religion, and especially the philosophy of the Christian religion, and for the building of an educational philosophy which will fittingly express the ideals of a democratic and spiritually minded people. I am convinced that the battle ground in the field of religious education for the next decade will not be in the field of organization and methodology, but in the field of educational theory.

The second and most apparent need is for the development of *a professional spirit among educators.* This need is especially acute in the field of religious education. The events of the past few years have revealed an appalling dearth of academic and professional interest in religious education. There is need of *an educational leadership that will die for the cause* —for a revival of that disinterested spirit of martyrdom which gives up life itself that the cause may live. This spirit takes its cue from the laboratory, not from the counting room.

It experiments, weighs, measures and tests, and modestly and humbly gives its results to mankind, seeking no reward save the joy of searching for and finding the truth. For such disinterested, professional leadership there is a crying need.

The third and most immediate need is for *a clearly outlined program for the organization and administration of secular and religious schools in a democracy.* The agencies and institutions that are to control religious education during the next fifty years are now taking form. The voice of the educator has too seldom been heard in the councils of reorganization. The National Educational Association came up to this national crisis with a statesmanlike program for secular education which is embodied in the Smith-Towner Bill. This great educational program challenges the educational leadership of the Church to produce a program which will be equally scientific, equally democratic and equally prophetic. What is needed is a blue print which will indicate the general architectural structure, and a statement of the fundamental principles which are to guide the workmen as they fill in the details of the completed structure.

These lectures are presented as a contribution towards meeting the last of these three out-

standing needs in the field of American education. The lectures are the result of a decade of actual laboratory experimentation. Many types of organizations have been established in different communities, and the results carefully studied. These results have been compared with the results of similar experiments in the field of secular education.

I am indebted to the President, Trustees and Faculty of Ohio Wesleyan University for the privilege of presenting these studies to the students of the university as the Merrick Lectures of 1919.

WALTER SCOTT ATHEARN.

Boston, Mass., November 27, 1919.

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# A NATIONAL SYSTEM OF EDUCATION

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## CHAPTER I

### PRESENT TENDENCIES IN AMERICAN EDUCATION

Four thousand two hundred college professors caused the great World War. Four thousand two hundred college professors can cause another World War. In the last analysis the destiny of any nation is determined by the schoolmasters of that nation. The disarmament of the Central Powers will not insure world peace. Unless the very nature of the Prussian educational system can be changed, there will sooner or later appear in Central Europe a race of men that will again terrorize the free people of the earth.

Because of the vital relationship between education and social welfare, those who seek to reconstruct society on a permanent basis will do well to inquire into the present tendencies in

education as they have been influenced by the war. After a very careful analysis of the educational literature of Europe, Asia and America, I feel safe in predicting certain changes in the educational systems of the allied nations. I shall discuss these changes only as they are taking form in the United States of America.

1. Health Education.—The first change to be noted is a new emphasis on health education. The whole nation was startled by the announcement that twenty-nine percent of our drafted men were unfit for military duty because of physical ailments contracted in times of peace. The effect of this announcement will be seen in a modified curriculum in our schools and colleges. I do not think we will come to compulsory military education. It seems to be the consensus of opinion among educators that compulsory military education is not the best way to give the physical development that will prepare our people for both peace and war. I do think, however, that we are to have compulsory physical education. There will be courses in physiology and hygiene in our elementary schools and colleges; in our secondary schools and colleges there will be courses in social hygiene; and in our graduate schools there will be unprecedented development in medical research and preventive medicine. We have just

passed through an epidemic of influenza which has cost millions of lives. When a plague of this kind breaks out in the future, we will not be content to call out the preachers to pray for the abatement of the plague. We will also call out the policemen. We will enlist our most skillful detectives. We will trace down the man who let loose the disease germs upon society and *hang him,* because by crimes of neglect he has murdered his fellow men.

At a recent meeting of representative public school-teachers, the following resolution was discussed: "Resolved, that in the future no student should be permitted to graduate from an American high school who, at the time of graduation, suffers from any remediable physical defect." This resolution reflects the temper of the American educators. It means a revised curriculum, playgrounds, gymnasiums, professional playground directors; it means free dental and medical clinics and visiting nurses; it means school cafeterias, etc. In short, it means that we have set out to produce a race of men and women who are *physically fit to sustain the institutions of a democratic people.*

2. Industrial and Vocational Education. —The second tendency to be noted is the greatly increased emphasis on industrial and vocational education. The movement in this direction had

gained great headway before the Great War. It is now under full steam. The war called for the development of applied science in the interests of both the production and the destruction of property. The devastated world is now to be rebuilded; a hungry world is to be fed; world commerce is to be reëstablished. All this demands skilled labor. The schools are responding to the demand. Institutes of technology have doubled their capacity and elementary schools have increased their vocational electives. Under the provisions of the Smith-Hughes Bill, a national subsidy is being used to encourage vocational training. As a result of these influences boys and girls in the seventh and eighth grades are encouraged to elect their studies in the interest of their future vocation. In the high school they are met by a largely increased group of popular vocational electives. From the vocationalized high school they can go to the junior college where majors and minors are determined on the basis of vocational needs. There is now an increased tendency to rest the professional and technical schools down upon the junior college instead of the senior college. It thus becomes possible to begin the student's vocational preparation in the seventh grade of the elementary school, carry it on through the high school and build

a side-track around the old-time cultural courses leading to the baccalaureate degrees, by taking students from the sophomore class by means of pre-medical, pre-law and pre-engineering courses directly into the professional and technical schools.

In this craze for vocational and industrial efficiency we face a very real danger. A citizen in a democracy needs something more than vocational efficiency. He must be an *intelligent voter* as well as a *skilled artisan.* We shall not have industrial peace until every citizen enjoys a satisfying portion of all the good things which the earth possesses. Among the good things of the earth which must be equitably distributed are knowledge, music, art, literature, the old and new "humanities." There are evidences that the older disciplines will not retire without a struggle, but that they must take account of the movement for vocational and industrial education is apparent to all. *The schools are getting our people ready to sustain an industrial democracy.*

3. Social Education.—Perhaps the most profound change which is occurring in our schools is in the direction of a socialized curriculum. It is evident that a people individualistically trained cannot sustain the social institutions of a democracy. The humanities

were at the core of the curricula of our early schools. During the past century the humanities gave way to the physical sciences. Our schools have taught us about things; they have not taught us about people. We were compelled to learn about the stars in the heavens; about the crust of the earth upon which we walked; we studied the flowers by the roadside and the animal life in our midst. We studied everything except people. Is it any wonder we are in the midst of social unrest with no solvent for our social problems? Social experimentation with newly released psychic forces which are little understood and with which there has been little laboratory analysis may be expected to produce a series of social catastrophes before they are brought under control. The response of the schools to the present social-industrial revolution will be the socializing of our curricula. The core of the curricula will not be the physical sciences. At the heart of our curricula will be the social sciences—sociology, ethics, psychology, economics, history and government. The only protection our people can have from the political demagogue or the irresponsible social agitator is training in the social sciences.

Contemplate the problems which the masses must solve! Among them are the regulation of

railroads—our whole transportation system; capital and labor; racial adjustments; national finance; the unearned increment; the temperance question; the right of collective bargaining, etc.

It is self-evident that these subjects can not be taught in our elementary schools. Where then can they be taught? The answer is *the universalized high school.* Our compulsory school-age must be raised from fourteen years to eighteen years, and the state must make it economically possible for its youth to remain in school during that period of early and middle adolescence during which life's great ideals are formed and life's greatest choices are made.

The American High School has been well called the People's College. It now enrolls over one and one-half million boys and girls. This is one for every sixty-seven of our population. No other nation has ever had so large a percentage of its population in secondary schools. At the rate of growth for the twenty years preceding the war, we would approach universal high school attendance by 1950 without special legislation. Present developments will hasten the coming of the compulsory universal high school.

We have one and one-half million young people in our high schools receiving training for citizenship; but we have six and one-half

million young people of high school age who are not in any school. Thousands of them are in the industries and thousands are to-day out on strike. They will soon come to the polls to vote and their verdict will register the impression of immaturity in the midst of physical and psychic forces which they will not be prepared to interpret.

If the universal high school came to-day, we would be compelled to enter upon a high school building enterprise, unprecedented in all history to furnish seating facilities for six and one-half million new pupils. We would need two hundred thousand new high school teachers at once. This would take the entire output of all our colleges, at the present rate of graduation, for the next twenty years.

The moment sociology, psychology and ethics become a part of the public school curriculum, other profound changes will occur. Physics brought the physical laboratory; chemistry brought the chemical laboratory. Just as certainly sociology will demand a sociological laboratory. This laboratory will be the community. Already the Bureau of Education in Washington is fostering a community center program. Its slogan is "Every community a little democracy and every schoolhouse the capitol of the community." This means that in

the near future the recreation and play programs of the community will be directed largely by the public schools. It means that the public schools will take over the activities of such organizations as the Boy Scouts, Girl Scouts, Camp Fire Girls, Boys' and Girls' Departments of the Christian Associations, and give them local direction and control and make them part and parcel of the public school system just as inter-collegiate athletics are now, with no independent national associations to project policies in opposition to the ideas of the teachers of sociology and ethics in the high schools. It is inevitable that the community will be the laboratory for the socialized high school. When this time comes, the church will face a new problem. We have just passed through a period when the church had to deal with the results of the teaching of biology, evolution and the scientific method. The Sunday-school teacher of the immediate future will be faced by pupils who know modern science, but who also know sociology and who have a theory of ethics—*a way of life*—which they are able to defend with skill. If the Sunday-school teacher does not know the principles which underlie the ethics of Jesus, if she is not trained in the science of society, she will be figuratively "argued off her feet" by her pupils,

and the teachings of Jesus will fail to command the interest of our youth.

Suppose the social theory taught in the public schools should be naturalistic and materialistic. It happens that the three most influential leaders in American education during the past twenty years have been champions of naturalistic and materialistic philosophies of education. Their theories are not only influencing public education, but they are being carried over into religious education, where they find expression in the current tendency to secularize the Sunday-school curriculum.

One of these leaders stresses *instincts* and demands that all instincts shall have freedom to develop without inhibition. This doctrine assumes the infallibility of nature and asks its devotees slavishly to follow nature. It asks parents, teachers and social institutions to refrain from imposing upon the "natural man" any standards which have resulted from racial experience. Here is a doctrine of freedom on the basis of animal instincts.

A second theory, now the most influential in American education, is a rare combination of pragmatic philosophy and functional psychology. Besides its own converts, it has inherited many of the followers of Herbart. When Herbartian psychology became untenable, the edu-

cators who had rested their pedagogical program upon it were forced either to abandon their methods or to find a new theory to sustain them. They chose the latter and eagerly accepted pragmatic philosophy and an extreme form of functional psychology. This theory stresses the doctrine of *interest* instead of instincts. It makes much of the sense of a "felt need" in the organism. The organism has certain "satisfiers" and certain "annoyers." The child is to be taught to gratify the "satisfiers" and inhibit the "annoyers," on the basis of the "felt need," which, of course, is the endorsement of *immediate interests* as a guide to conduct. It has little place for a systematic study of racial experience—formal knowledge. It stresses freedom, interest, activity. It has no place for indoctrination. The child must learn everything through his own actual contact with society and the physical universe. There is little place for racial experience as a basis of control. Children are allowed to do as they please; so also are adults, subject only to their one immediate interest.

A disciple of this theory recently evaluated a large number of educational agencies and the friends of the Sunday school were surprised to find that institution classed eighth from the top of the list. But the Sunday school has a place

for the indoctrination of the young with racial experiences. This theory does not.

The two theories just discussed emphasize freedom, self-interest, initiative, which are the individualistic factors in society. To overemphasize these factors in a democracy would lead to Bolshevism and anarchy of the most extreme type. One of the most insidious influences in our political and religious life to-day is the growth of this doctrine of freedom which has no place for authority outside of individual caprice. These theories tend to level society down to the natural, brute, instinctive level of living. They have no way to level society up. Put into operation they would annihilate democracy. Just as this doctrine held by Tolstoi finds a fitting expression in Russian Bolshevism to-day, so the same theory of freedom introduced into our school system to-day will by the same leveling-down process produce an American Bolshevism to-morrow.

Democracy involves the rule of the common mind. A level of conduct "safe for the world" is established and democracy finds a way to enforce the will of the common mind upon the individual who does not wish to order his life on the level of the common good. In other words, there must be a place for compulsion in democracy. Education is one of the most effective

agencies used by a democracy in indoctrinating the people with the "will of the majority."

The Christian church believes that the universal mind of Christ is the only level of conduct which will be safe for the world, and it proceeds systematically to indoctrinate the minds of all men with the standards, ideals and personal experiences of Jesus Christ in the interest of a permanent brotherhood of man.

The universal acceptance of materialistic theories of society by the public schools would be fatal to the church as well as fatal to democracy. It is for this reason that the church must take an active interest in the development of the social program of the schools. The course of the public schools has been determined. *They are preparing our people to sustain a socialized-industrial-democracy.*

4. A National System of Education.—Before the Civil War we had little national recognition of education. The Civil War gave us a bureau of education attached to the Department of the Interior. A little later when we had acquired Alaska and the reindeer industry had developed, the task of caring for the reindeer was assigned to the United States Commissioner of Education. The man who oversees the raising of hogs in this country has a seat in the President's cabinet, but the man who over-

sees the education of our boys and girls does not have a seat in the President's cabinet. He has a seat in a crowded section of the pension office and spends half his time gathering and distributing educational statistics and the other half feeding the reindeer in Alaska! One of the educational results of the World War will be the establishing of a National Department of Education with a Secretary of Education in the President's cabinet.

The bill creating this department, known as the Smith-Towner Bill, is being actively supported by our leading educators and the Protestant churches are actively committed to its support. It represents the program of the public schools for the period of reconstruction. At present forty-one millions of dollars are annually paid out of the national treasury for the aid of some form of education. This money is expended by more than thirty-five different departments or bureaus. The Smith-Towner Bill continues present provisions and adds one hundred million dollars annually to the national grants for the encouraging of education. The funds are distributed through states upon the condition that the legislatures of the respective states shall raise equal amounts for the same purposes. The funds are apportioned as follows:

| | |
|---|---|
| Removal of adult illiteracy | $7,500,000 |
| Americanization | 7,500,000 |
| Equalizing educational opportunity. | 50,000,000 |
| Health education | 20,000,000 |
| Teacher preparation | 15,000,000 |
| Total | $100,000,000 |
| Amount appropriated through other bureaus | 41,000,000 |
| Total | $141,000,000 |
| Amount which must be appropriated by states in order to receive national aid | $100,000,000 |
| Total amount available for national and state aid of education | 241,000,000 |
| Amount raised annually by local taxation for school purposes (estimated) | 1,000,000,000 |
| Total annual cost of public schools.. | $1,241,000,000 |

Years ago the question of state aid for local school purposes was fought out and it is now the settled policy of our states. The Smith-Towner Bill extends the principle to the nation. It provides that national resources may be so distributed as to guarantee educational privileges to the whole people. In other words, it asks the rich states to help to provide schools for states that are too poor to provide them for themselves. The amazing fact that we now have five and one-half million illiterates in America who are above ten years of age is ex-

plained largely by the fact that the taxable value of property in mountain and other sections will not provide adequate school facilities. The safety of the nation demands that the richer sections shall be willing to pay for the schools in the poorer sections. This may best be done by some national method of raising and administering funds which are used for the equalizing of educational opportunities. All of the property of the whole people should be taxed to provide an educational opportunity for all the children of all of the people. No child should be damned to illiteracy because he chanced to be born in one of the waste places of the nation. The Smith-Towner Bill takes the missionary spirit into secular education. Home Mission Boards of the Protestant churches are spending large sums of money operating day schools in neglected places. The state should relieve them of this burden. The support of this bill by the church is but an expression of the conviction of the Protestant church that *Christian citizens should aid the state in guaranteeing educational privileges to all the children of the nation regardless of whether they were born in centers of wealth or in some of the waste and neglected places of the country.*

Because of the absolute necessity of correcting the outstanding defects in our present school

system, it is only a question of a short time before we shall have an effective national system of education. Local initiative and control will be safeguarded and the nation will encourage and unify the whole educational program. We have set out to build the most effective system of education which the world has ever seen. *These schools will give us a people physically and mentally capable of sustaining a socialized-industrial-democracy.*

5. The Place of Religion in the Educational Program of a Democracy.—*But the democratic state has not yet established the machinery which will conserve and perpetuate the moral and spiritual achievements of the race and guarantee that the citizenship of the future will be dominated by the highest moral and spiritual ideals.* Democracy must learn how to make intelligence and righteousness co-extensive. A new piece of machinery must be created and made a vital, integral part of the life of every community. This new piece of machinery must spiritualize our citizenship just as the public school makes it wise and efficient. A skilled hand and an informed mind must be united with a good heart to produce a citizen safe for the democracy of the future. The nation that can build this new machinery will write

a new page in the history of democratic government.

The task of religious education is to motivate conduct in terms of a religious ideal of life. The facts and experiences of life must be interfused with religious meaning. In a democracy the common facts, attitudes and ideals given as a basis of common action must be surcharged with religious interpretation. Spiritual significance and God-consciousness must attach to the entire content of the secular curriculum. Unless the curriculum of the church school can pick up the curriculum of the public school and shoot it full of religious meaning, the church cannot guarantee that the conduct of the citizens of the future will be religiously motivated.

The church cannot ask the state to teach religion, but the church can ask for an adequate amount of the children's time on Sundays and during weekdays to insure the religious training of all the people under church auspices. The price we must pay for our religious liberty is whatever price it may take to build and maintain an efficient system of religious schools, complementing the public schools.

It is becoming increasingly apparent that the present emergency in our religious life demands the sympathetic coöperation of all denomina-

tional and inter-denominational agencies. The national public school system must be supplemented by a unified system of religious education which will guarantee the spiritual homogeneity of our democracy. Unless such a system of religious education can be created, there is great danger that our system of secular schools will become naturalistic and materialistic in theory and practice and that the direction of social development will be determined by a secular state rather than by the spiritual forces represented by the church.

Each religious denomination has, as its greatest present responsibility, the development of an efficient system of church schools and the correlation of these schools, with those of other denominations, into a unified system of religious education for the American people.

## CHAPTER II

### THE EVOLUTION OF A NATIONAL SYSTEM OF PUBLIC SCHOOLS

In order to work intelligently at the problems of American education, one must know the historic background of our present school system. Without attempting a detailed analysis of the historic sources, I wish to present in diagrammatic form the school systems from which our present schools have evolved.

1. The European Background.—Diagram I shows the German school system. On the left is shown the *Volksschule,* a system of rudimentary, vernacular, oral, free, eight-grade schools, attended by ninety-two percent of the people. In these schools the people were taught to be the willing burden bearers, the obedient servants of the ruling class. Here they were consciously rendered unfit to participate in the formation of state policies. In return for non-reasoned obedience, they received the protection of a paternalistic state. In these schools religion was used as an instrument in

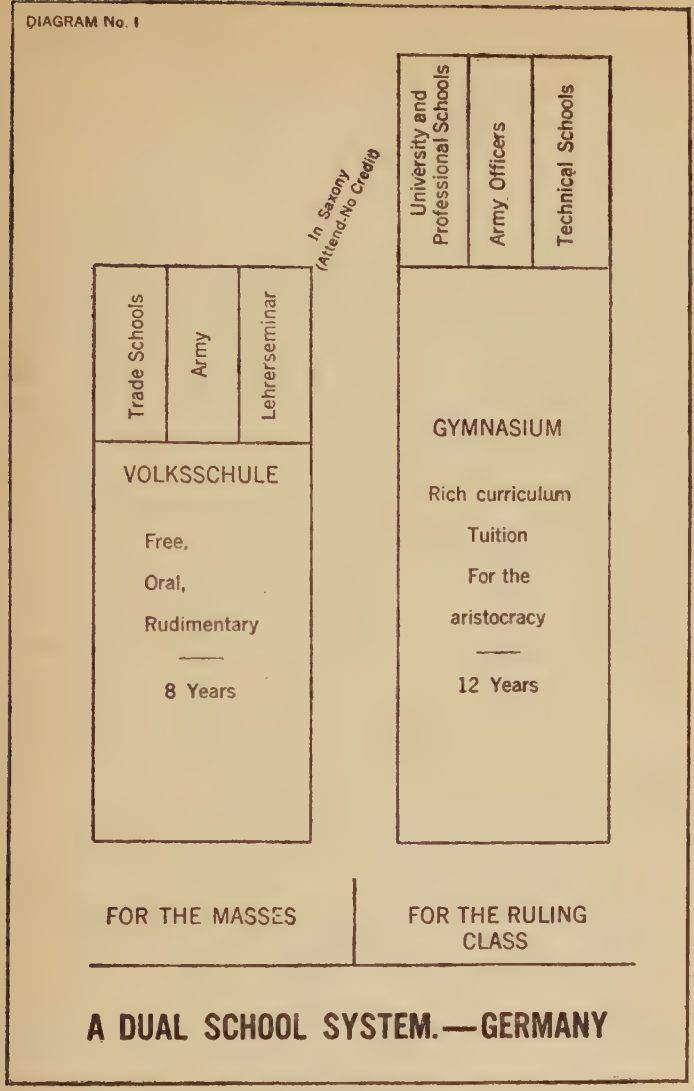
the hands of the ruling class to keep the people obedient. The teachers in these schools are its own graduates who have had but two years of advance training. From the *Volksschule* students may go forward into the *Lehrerseminar* to prepare to return to the *Volksschule* as teachers. Students in the *Lehrerseminar* are not permitted to enter the university except in Saxony, and here they are merely permitted to attend classes without academic credit for their work. From the *Volksschule* students may go into the army as privates, but they have no hope of ever becoming officers. From the *Volksschule* students may also enter the trade schools to be trained as skilled laborers in the industries of the Empire. In the *Volksschule* we have an invention of the autocratic state designed to keep the masses in willing obedience to the state. The ultimate sin of Prussia is best seen here. *It consists in denying to the people the right to grow through an intelligent participation in the formation of the laws they are to obey.* An American educator visited three hundred recitations in German schools before he heard a single question from a pupil. They were encouraged to sit with open mouths and ears, listen to instruction and give back to the teacher the exact language they had heard. There is no place for the development of initia-

tive, invention, originality—the essential factors in the citizens of a democracy.

The right hand side of Diagram I shows the *Gymnasium,* a twelve-year tuition school for the aristocracy. This school enrolls eight percent of the population. Those who enter it know from the beginning that they are to be the rulers of the ninety-two percent who are in the *Volksschule.* The air of arrogant command is instilled in its pupils from the first day. In the *Gymnasium* the course of study is very rich. Higher mathematics and science are taught from the sixth year on. German, Roman and Greek history are included in the curriculum, as are also the Latin, the French and the English languages.

Graduates of the *Gymnasium* can enter the university and go on to the professional schools; they can enter the army as officers, or they can enter the schools of technology.

An examination of the German school system shows a dual system; one type of schools preparing the masses for non-resistance and servitude; the other type of schools preparing the rulers for lives of luxury and autocratic dominion over their subjects. It is evident that unless this system is fundamentally changed, Germany cannot operate a democratic form of government.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12 Years
VOLKSSCHULE
Free,
Oral,
Rudimentary
8 Years
FOR THE MASSES
FOR THE RULING CLASS
A DUAL SCHOOL SYSTEM.—GERMANY

DIAGRAM I

Diagram II shows the English educational system. On the left is shown the Free Schools. These schools cover twelve years of work. They are vernacular, rudimentary schools. No Latin and no higher mathematics have been allowed in these schools. They are comparable to the *Volksschule* in Germany. They are designed primarily for the children of the poor. The Free Schools grew out of the early mission schools. In 1780 Robert Raikes founded Sunday schools for the poor children of Gloucester, who were employed in the pin factories during the week. These early Sunday schools were not designed to teach religion. They were intended to teach exactly the same things which were taught to the children of well-to-do parents on week-days. The Sunday schools developed into week-day mission schools for the poor and finally into the Free Schools. They were originally supported by philanthropy, but in recent years many municipalities have taken over the support of the Free Schools.

On the right hand side of Diagram II there is shown the Secondary or Tuition schools of England. These are the schools of the children of the well-to-do. The course is twelve years in duration. The curriculum is rich in languages, science, history and mathematics. These schools are comparable to the *Gymnasium*

of Germany. From these schools students can go to the university and on to the professional and technical schools. Originally there was no way to cross over from the Free schools to the Secondary schools. Later, wealthy men endowed scholarships, known as *Bursaries,* to meet the tuition of bright students who gave promise of conspicuous careers. These *"Bursaries"* were never popular with the teachers of the Secondary schools, who found difficulty in caring for pupils who came to their courses with irregular preparation. Matthew Arnold called these scholarships the Educational Ladder. The English Labor Party in presenting its demands for a revision of the English school system demanded that Matthew Arnold's educational *ladder* should be replaced with an educational *stairway.*

A suggestion as to the educational changes that are to take place in England is found in the provision of the English Education Bill. The purpose of the Bill is to develop a strong nation with broader human sympathies "by offering to every child the opportunity to enjoy that form of education most adapted to fashion its qualities to the higher use." The humanities are defined as the studies that will acquaint the students "with the capacities and ideals of mankind as expressed in literature and art, with its

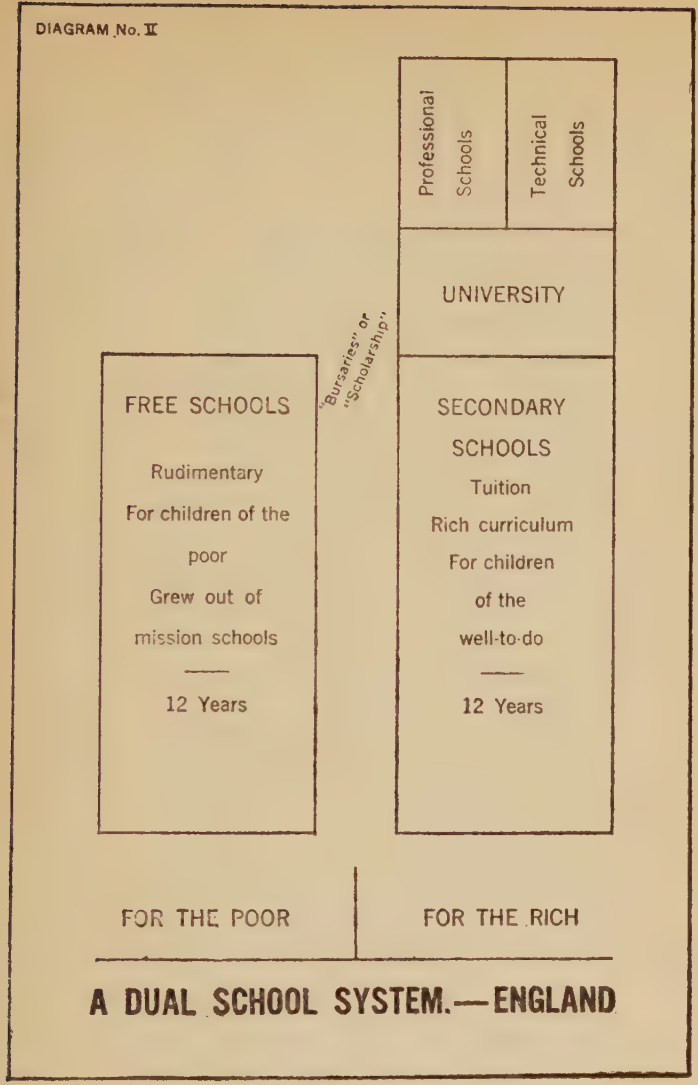


DIAGRAM No. II
Professional Schools
Technical Schools
UNIVERSITY
"Bursaries" or "Scholarship"
FREE SCHOOLS
Rudimentary
For children of the poor
Grew out of mission schools
12 Years
SECONDARY SCHOOLS
Tuition
Rich curriculum
For children of the well-to-do
12 Years
FOR THE POOR
FOR THE RICH
A DUAL SCHOOL SYSTEM.—ENGLAND

Diagram II

achievements and ambitions as recorded in history, and with the nature and laws of the world as interpreted by science, philosophy and religion."

2. The Evolution of Schools in the United States.—Diagram III depicts the units which have entered into the school system of the United States. The first schools established by the colonists were the reading schools which were held for a few months each year. The Protestant Reformation had supplanted the *Holy Church* with a *Holy Book*. This Holy Book contained the words of eternal life. Through it God spoke to each human being. It was, therefore, incumbent upon all Protestant communities to teach all people to read as a necessary prerequisite to salvation and as a means of future communion with God. These early reading schools were under local control. It should be noted that they were *reading* schools as distinguished from the *oral* schools of Germany. They gave their pupils the key to the literature of the world.

In these early days industrial education was provided for in the home.

The next schools established in America were our colleges. Harvard and Yale led the way in the field of higher learning. They were established primarily to train men for the Chris-

tian ministry and for the other learned professions. At first boys were prepared for college by the local ministers. Later the Latin or Grammar schools were imported from Europe for this purpose.

After the Revolutionary War, as the wealth of the people increased, they desired to give their children more education than was provided in the reading schools. Only a few cared to enter the professions by way of the Latin schools. There were no secondary or intermediate schools for the rank and file of the people. Out of this need came the American academy, an indigenous American institution. The academy was hailed as the people's college. Everything was taught for which there was a popular demand. After years of competition the academy and the Latin schools were fused during the two decades following 1850. This fusion formed the modern high school with its core of cultural subjects from the Latin school and its rich elective system from the academy.

The next stage in the evolution of our public school system was the period of borrowing from Europe. Horace Mann visited Prussia seeking suggestions for the improving of our elementary schools. He was so impressed with the *Volksschule* that he brought it home with him, and it became the eight-grade common

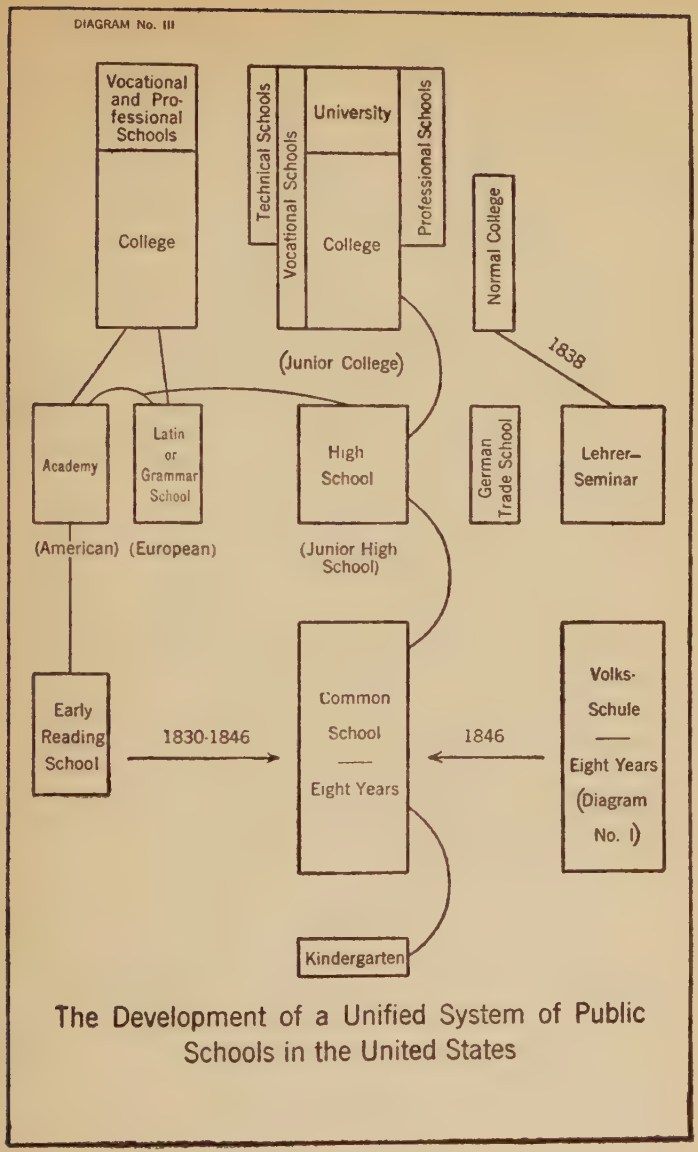


DIAGRAM No. III
Vocational and Professional Schools
College
Technical Schools
Vocational Schools
University
College
Professional Schools
Normal College
1838
(Junior College)
Academy
Latin or Grammar School
High School
German Trade School
Lehrer–Seminar
(American)
(European)
(Junior High School)
Early Reading School
1830-1846
Common School
Eight Years
1846
Volks-Schule
Eight Years
(Diagram No. I)
Kindergarten
The Development of a Unified System of Public Schools in the United States

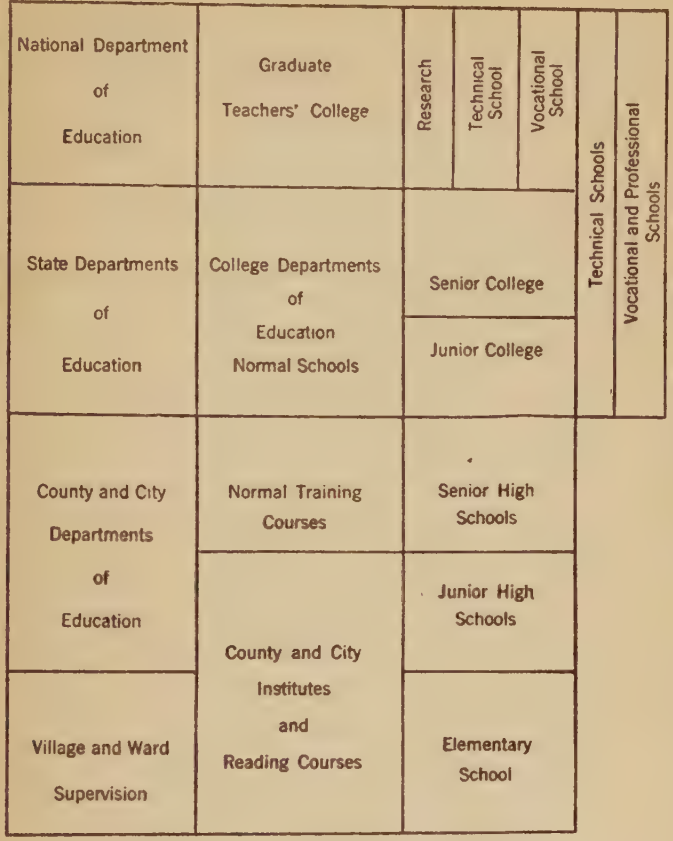
DIAGRAM III

school system of the United States. During the years that have intervened it has been a rudimentary, vernacular school. It seems unbelievable that the system of schools that was designed to unfit men for democratic citizenship should have been made the cornerstone of the school system of a democratic people! With the *Volksschule* came the *Lehrerseminar,* which became the American normal school. The most recent borrowing from Europe is the attempt of the American business interests to import the Prussian trade schools. A decade ago industry in this country demanded skilled artisans who could compete with German workmen. An American educator was sent to Prussia to study its trade school system. He returned with a carefully worked-out plan for the establishing of trade schools on the Prussian plan in this country. The National Society for the Promotion of Industrial Education was the agency of propaganda, and the Smith-Hughes Bill for the encouraging of industrial education is the result. This bill, now a law, gives us for the first time in our country the beginning of a dual system of schools. The universal adoption of the spirit of its provisions would develop class consciousness and create one body of citizens trained for the industries, and another body trained to be their rulers. It

is to the credit of the American people that they are accepting the provisions of this bill only in so far as they can be coördinated with our regular high school programs. An account of the borrowed elements in our school system must include the *Kindergarten,* the *Volksschule,* the *Leherseminar,* the trade school, the Latin school and the college. The indigenous elements are the reading schools and the academy. Diagram III shows the units as they are assembled for final welding into a unified system of schools. These are in order the Kindergarten, the common schools, the high school, the college, the graduate, vocational, professional and technical schools.

3. The Welding Process.—The first welding will unite the Kindergarten and the first grade. The discussion is now at white heat in kindergarten circles and a reconstructed kindergarten program is sure to result. The second joint to be united is between the common school and the high school. This gap will be filled with the Junior High School, which will include the seventh and eighth grades of the common schools and the first year of the high school. The next gap to be filled is between the high school and the college. This gap will be spanned by the junior college organization. There will then remain the problem of relat-

DIAGRAM No. IV




## CORRELATION OF SCHOOLS, COLLEGES AND AGENCIES OF SUPERVISION

DIAGRAM IV

ing the senior college to the research departments and to the vocational and professional schools. Specialists are struggling with these many complex problems, with the clearly defined purpose of unifying our educational system from the kindergarten to the professional and technical schools.

4. Teacher Training Schools.—By the side of the system of schools for the masses there must be developed a system of teacher training schools from the graduate school to the teachers' institute in the local community, and these two systems of schools must involve a system of supervision which will include a national secretary of education and state, county, city and village superintendents. Diagram IV shows the correlation of these systems.

5. The Evolution of the Curriculum.—The curriculum of the schools of the United States has felt the influence of many schools of psychology, philosophy and social theory. Educational science is developing means of analysis and exact measurement, and democracy will profit greatly from the research which is now under full headway in this field. On one thing there is no ground for difference. *The curriculum of the schools of a democratic people must contain the common elements which will guarantee the social solidarity of the nation.*

It is recognized by all that the great weakness of democracy is individualism. The Central Powers insisted that a democracy cannot protect the individuals in its membership because there is no way to secure mass action in times of attack from without. These Powers, therefore, asked the individuals to surrender their individuality to an overruling, military class which could secure mass action by external pressure—by the iron hand of compulsion.

We represent another theory of government and we must find another way to secure social solidarity—to overcome the defects of individualism without destroying the rights of individuals. We accomplish this end through the public school system. Here we inoculate our people with common facts, common mental attitudes, common ideals. For a hundred years our public schools have been teaching patriotism, freedom, democracy, justice,—until our people possess a common background as the basis of collective action. When an example of national injustice is held up before the American people, they react together, as surely as iron filings fly to a magnet. We get social solidarity through *internal impulsion,* not through *external compulsion.* The basis of this social solidarity is the likemindedness guaranteed by the public schools. It is for this reason that the

state can compel attendance upon the public schools. Any influence which withdraws children from the public schools is undemocratic, and tends toward the disruption of the democratic state. It follows, therefore, that no subject should have a place in the public schools which would give any man a just excuse for withdrawing his children from the schools.

6. The Secularization of the Public Schools.—Following the Revolutionary War, the influx of immigrants from both northern and southern Europe raised the problem of religious instruction in the public schools. As long as there was but one religious faith in the colony, there was no objection to religious instruction in the schools. When there were many religious faiths in the colony, a new method must be found to teach religion. The reasoning was simple: if the common schools are to be the melting pot into which all the children of all the people are to be thrown for the purpose of fusing them into one homogeneous nation, it is clear that no subject should be introduced into the schools that would give any parent a just excuse to withdraw his children from the schools. Consequently, in the interests of the social solidarity of our people religion went out of our public schools, and the

churches and homes were charged with the important duty.

Face to face with the duty of teaching religion, the American church imported the Sunday school from England, transformed it from a secular school meeting on Sunday into a school designed primarily for the teaching of religion and developed it into a unique and influential system of religious schools. The verdict of the American people has been rendered. Religion will not be taught in our public schools. If religion is taught to the American people, it will be done in our homes and in our churches and church schools.

In this period of educational reconstruction, when the nation is projecting a statesmanlike program of secular education, it behooves the church to take account of its educational stock and to project a statesmanlike program of religious education which will guarantee the spiritual homogeneity of our people and enable them to take real leadership in that federation of nations which is to constitute the new world order.

# CHAPTER III

## PROBLEMS IN THE ADMINISTRATION OF A NATIONAL SYSTEM OF EDUCATION

By the very logic of necessity we are soon to have national recognition of education with some form of national supervision and control. A vast national subsidy, such as that provided by the Smith-Towner Bill, placed in the hands of a group of educators who use it to stimulate conformity to certain educational standards and ideals, will be a powerful factor in unifying local educational programs and in developing a real national program for education. Through common elements in the curriculum and common school disciplines, there will be produced a like-minded, homogeneous citizenship. With this national system of education the schoolmaster will more truly than ever before determine the destiny of the nation.

But suppose the public schools should become completely secularized, and suppose the teachers should become dominantly materialistic in their view of life. Let sociology and eth-

ics become the core of the socialized curriculum of the secular schools and give these subjects a naturalistic and materialistic interpretation, removing all religious presuppositions from moral and social theory. What then would be the effect of a unified, national system of education? The answer to this question is a national system of religious education, complementing the national system of public schools. In a later lecture this subject will be discussed at length.

But suppose the national Secretary of Education and a small group of his appointees should arrogate to themselves the sole right to determine educational policies for the nation. The danger of bureaucratic dictation is always present when centralization of authority is attempted. This was the vital defect in the Prussian system of education. With *bureaucracy* came its twin sister,—state or national paternalism. It matters not how democratically an officer may be elected, if his office is non-democratically administered, he is essentially autocratic. In Prussia the central bureau controlled the entire educational program. The people had no rights of initiative and teachers and supervisors were denied a voice in determining curriculum, program and method. There was no organized method of capitalizing the experi-

ence of the teachers for the benefit of the nation. The reward of non-reasoned service was the pension system of the paternalistic state. The penalty was the machine-like routine of a metallic, inelastic school system; the inhibition of initiative, originality and invention on the part of teachers and supervisors. A standardized, machine-made program was handed down from the national bureau with detailed instructions for its application. To question these directions or to suggest modification of the program brought administrative disfavor and charges of disloyalty to the government. To adopt this method in the United States would Prussianize our public school system. We must find some way to secure the benefits of centralized authority without destroying local or state initiative and control, and without destroying professional freedom and interest on the part of the teaching profession.

1. A National Education Association Is a Necessary Corollary of a National System of Education.—The Smith-Towner Bill guarantees local initiative and control and makes impossible bureaucratic dictation from Washington. The safeguarding of professional interest, however, cannot be secured by legislation. A national educational association is a necessary corollary to a national system of education.

Progressive educational administration demands a vitalized professional interest on the part of all teachers and officers who are a part of the system. Teachers and officers must be sentiment makers. The interests they represent are not secure unless they have an effective agency of creating public opinion. The most democratically created machinery will soon grow bureaucratic and static unless the rank and file of the workers in the system are furnished an opportunity to grow through a participation in the formation of the laws they are to obey and execute. The academic freedom, which is the one necessary factor in professional interest, demands the free association of teachers and officers for the consideration of questions pertaining to their common tasks. *By the side of every administrative agency in education there should be a voluntary professional association which guarantees the response of the administrative agency to the will of the people.*

The chief weakness of the National Education Association at the present time lies in the fact that it does not have active units in every county and city in the United States. If this association had 500,000 members in affiliated associations in every part of the United States, its influence for good would be immeasurably

increased. That the leaders of this association recognize the important contribution which it should make to a national system of education is seen in the present movement to increase its membership and set it definitely at work on the outstanding educational problems of the present national crisis. It has recently taken a very decided stand upon a number of important questions. These acts have had a profound influence upon educational thought everywhere. The need of the hour is a clearer recognition of the vital importance of this association and the enlarging of its membership until the entire teaching profession comes within its influence.

2. Problems of Administration and Control.—The nationalizing of our educational system makes it necessary for us to examine with great care the principles of educational administration which are to be encouraged in our local and state units of organization. Public school leaders are agreed that experience in this field has established a few principles of organization which may well be used as guiding principles in the building of an efficient school system. Among these principles are the following:

(a) *The unit of local administration must be conscious of its relationship to the entire educational system.*

The size of the unit of educational administration is a matter of great importance. The unit may be too small to provide adequate financial backing and competent educational leadership. It may be too large to be practicable as a unit of supervision. Forty-one of the United States have chosen the county as the unit of civil government. I am of the opinion that, ordinarily, the county is the logical unit for the administration of religious education. The territory covered should, of course, represent a homogeneous, socially united population, if possible.

Cities should be responsible for the fringe of rural territory around them. It is fatal to the suburbs to organize an independent city organization and leave the remainder of the county without leadership. A different type of supervision is, of course, necessary for rural and city schools.

A leading authority on educational administration says, "It is not safe to make use of any given unit of government unless, for the purpose in hand, the people feel themselves as in control of that unit." (Payson Smith, in "School and Society," 7:171, pp. 392, April 6, 1918.) For standardization and stimulation the smaller units need the direction of larger state and national or international units. The

power handed down must be regarded as the will of the people themselves, or supervision will be ineffective. There must be a close spiritual bond between the smaller and the larger units. In arguing for the principle that the administration of education should be locally directed in accordance with formulated principles of our national ideals, Professor Thomas H. Briggs, of Teachers College, says: "The extreme diversity of conditions and consequent needs in our broad land, and indeed, the genius of our national spirit, are opposed to any centrally determined strict uniformity. Experience of different states has shown the unwisdom on the one hand of unrestricted subsidies, and on the other hand, largely because it denies growth through democratic participation, of central decision concerning the details of local administration." ("School and Society," 7: 168, pp. 303, March 16, 1918.)

It is now regarded as the most satisfactory policy to place in the hands of the national or state supervising body the fixing of standards, courses of study, qualifications of teachers and similar general standards, and leave for local administration the details of selecting teachers, adopting text-books, providing support, etc. For a state or national board to fix details, adopt text-books, etc., would deny the local

teachers the opportunity of "growth through participation" and invite open rebellion on the part of local leadership.

The discussion of this principle may be summarized as follows:

(1) *Control from above should be general, not specific.*

(2) *No power can be handed down in the form of effective supervision until it has been consciously handed up by people who see the need of overhead direction of supervision.*

(b) *Any board of education created to protect vested interests of any kind will be ineffective and, in the end, detrimental to the welfare of the childhood of the community.*

Effective educational administration requires unity of purpose. Board members must be free to promote a common objective without prejudice, and without influence from a specially interested constituency. The most effective board is secured when each member represents the whole school and the whole community.

Boards of public education should not be composed of members selected by the various political parties, publishing and supply houses to represent their interests. To prevent partisan politics and commercial rivalry from influencing the schools we should have a non-partisan

board of education, and persons sharing in the profits from school books or supplies should be by law denied membership on such boards.

The inside story of school book adoptions in many sections of the country, and the facts about the election of city superintendents, high school principals and other administrative officers in many counties and cities is a record of corruption which has few parallels in the catalogue of bribery, fraud, blackmail and other forms of debasement. Boards of supervisors selected to build bridges and repair roads were charged with the added duty of selecting textbooks for the schools of the county. Such boards were in many cases the easy victims of contractors and business agents of interested parties. Legislation designed to protect the children from being exploited by such methods has only just begun. The lobbyist is still in the halls of legislature, seeking to prevent the passage of bills that make it more difficult for vested interests to control the school system in the interests of manufacturers', builders' or publishers' dividends. Publicity of the actual facts and the demand for professional freedom are the correctives. They should be applied with vigor.

(c) *The organization of education in a community should guarantee the academic freedom*

*of the schools and promote the professional standards of teachers and officers.*

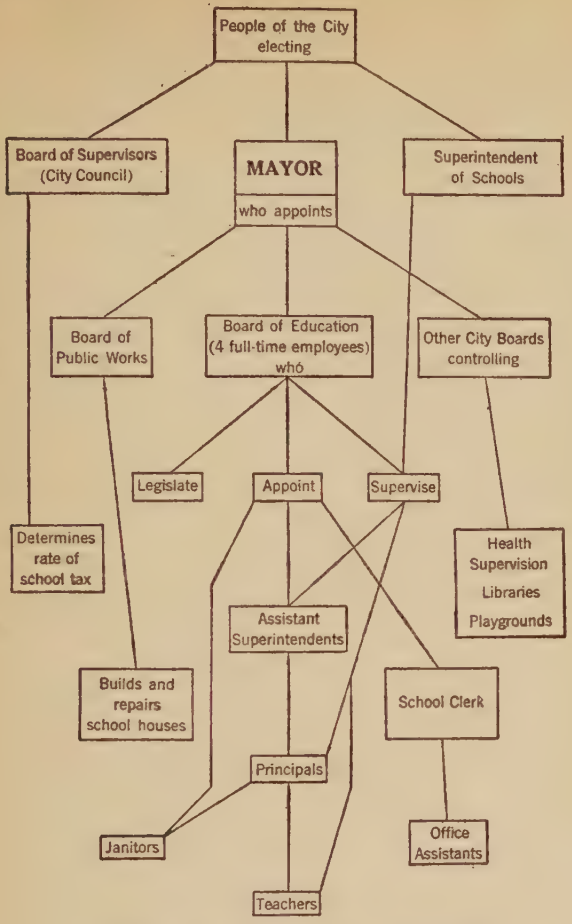
All political and commercial control must be removed from the community programs in the interests of academic freedom. The teachers must be free to carry forward through a series of years an uninterrupted program of education. The school must be judged by its product and teachers must be protected from political and commercial exploitation. Trained educational supervisors alone should be permitted to direct the educational program.

In the selection of text-books it should be conceded without debate that the teachers should have a voice in the section of the books they are to use; that educational experts should guide teachers in the selection; that boards should adopt no books not approved by trained educators; that book publishers and lesson writers should be excluded from all boards charged with the duty of selecting text-books, and that merit and not the publisher's imprint should be the basis of selection.

(d) *The organization which is responsible for the educational program of a community should also be responsible for the financial support of the educational system.*

In many New England cities the municipality levies the school tax and the school board ex-

DIAGRAM Nº V.




AN ESPECIALLY BAD FORM OF EDUCATIONAL ORGANIZATION

This form of educational organization has existed in the city of San Francisco since 1900

*From Cubberley, Public School Administration. Permission of Houghton Mifflin Co.*

DIAGRAM V

pends the money. School funds are made the basis of political contests, and school appropriations are reduced to satisfy tax-payers, leaving the board of education without the ability to give the community the kind of a school system its children should have. After a hard struggle, Boston has broken away from this system, and the board of education has been given the power to levy school taxes within limits fixed by law. Under this arrangement the school board knows what it can do through a series of years. It is answerable to the people for the educational program and for the annual school budget, as well.

(e) *The school system of a community should rest upon the people directly.*

It should not be administered by a sub-committee of the chamber of commerce or by committees appointed by mayors or other executive officers or boards. Chicago, San Francisco, Buffalo and other cities might be cited as cities whose school systems have suffered untold injury because of an unfortunate organization which made maladministration inevitable and which made scientific educational work in the schools impossible. Diagram V shows the organization of the school system in San Francisco. It represents an undesirable form of organization for a public school system.

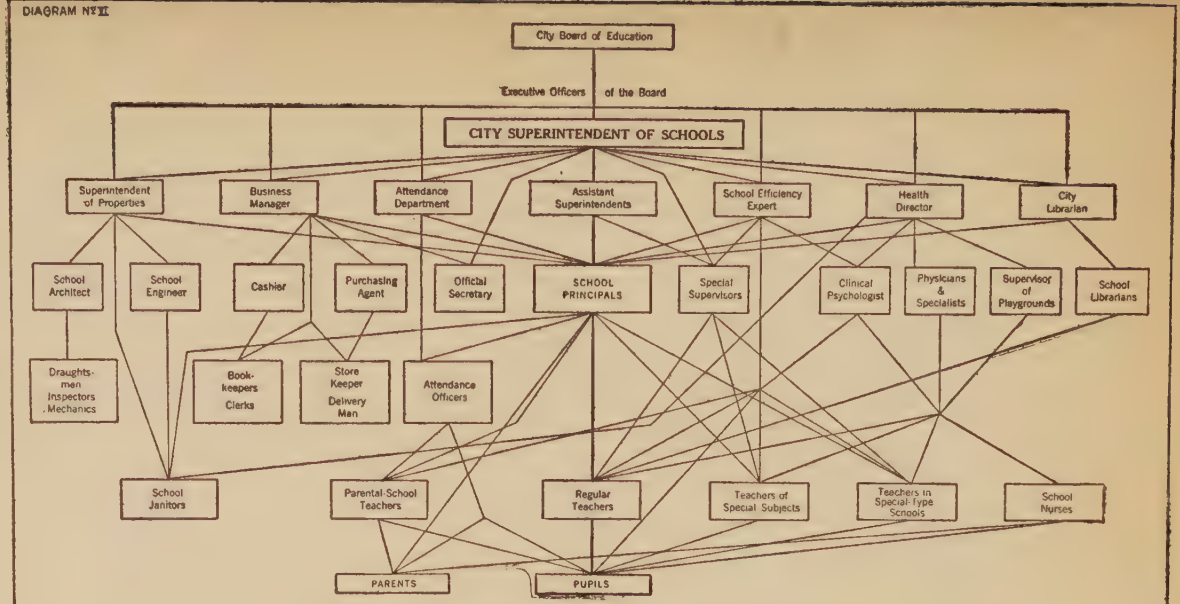
(f) *The most efficient administration is secured through a small board which acts as a committee of the whole on all matters rather than through large boards working through sub-committees.*

(g) *The board of education should exercise legislative powers only.*

It should approve policies and programs initiated by educational experts who are employed to study the local field and make recommendations. Executive functions should be left exclusively to the employed specialists, who should be selected with special reference to their ability to perform specific types of work.

Diagram VI is an example of a city system of schools organized in harmony with the foregoing principles.

The successful operation of a national system of education demands (1) the preservation of local initiative and control by means of legislation; (2) the development of a nation-wide professional interest by means of a national education association and (3) the rigid application to all educational organizations and boards of certain fundamental principles of organization and administration which experience has shown to be essential to the most efficient school work.




PLAN OF EDUCATIONAL ORGANIZATION FOR A LARGE CITY SCHOOL SYSTEM, AND SHOWING PROPER RELATIONSHIPS

This plan would apply to a city employing 350 to 400 teachers, or upwards. The board committees have been omitted entirely here, for the reason that the school business will be transacted better, under the above organization, if the board has no committees at all

*From Cubberley, Public School Administration. Permission of Houghton Mifflin Co.*

DIAGRAM VI

# CHAPTER IV

## A NATIONAL SYSTEM OF RELIGIOUS EDUCATION

There are three possible methods of teaching religion to the American people: First, *by introducing religion into the curriculum of the public schools.* Various attempts have been made to solve the problem by this method, but all have been found inadequate. It is a settled conviction of the American people that religion cannot be taught in the public schools without doing violence to the principle of the complete separation of church and state.

Second, *by withdrawing our children from the public schools and placing them in parochial schools maintained by the various denominations.* If all religious boards should adopt the parochial school method, the public schools would be destroyed and there would be no place in which our people could receive the common ideas, skills, attitudes and ideals necessary for the social solidarity of our democracy. The universal adoption of the parochial school system would, in the end, disrupt our democracy.

Third, *by erecting a system of church schools, extending from our Christian homes to our graduate schools of religion.* These schools would complement and supplement the public schools and in no way become a competing school system.

The first plan is inadequate and impracticable; the second plan is unpatriotic and undemocratic; the third plan provides the only defensible method for the religious education of the American people. We must either adopt it or permit our citizens to go without adequate religious instruction and training.

If religion is to be taught, under church auspices, in our homes, our churches and our communities, and if all ages from infancy to maturity are to receive such training and instruction, we must find some way to organize, systematize and administer such instruction and training. When we have done this, we will have a system of religious schools paralleling the public schools. The creation of such a system of schools is the greatest immediate task before the Protestant churches of this country.

In this chapter we are to consider the forms of organization which would be appropriate for such a system of religious schools. In general, it may be said the principles of educational organization and administration which have been

DIAGRAM № VII.

# SHOWING EDUCATION AS SUBORDINATE TO PUBLICITY

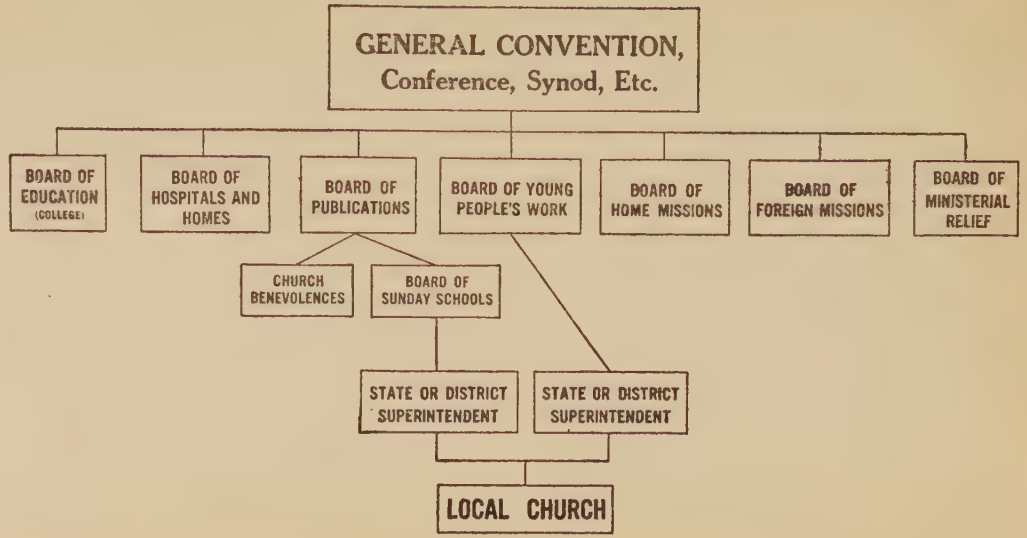



DIAGRAM VII

found necessary in secular education will be found most satisfactory in religious education. The one new factor which appears in this field is the presence of many religious denominations, each justly claiming the right to direct the religious training of its own constituents. In creating a national system of religious education we must find a way to preserve denominational initiative and control, as well as local initiative and control. This will make necessary interdenominational organization for the control of common enterprises, and denominational organizations for the direction of the special interests of the various religious bodies.

1. Denominational Educational Machinery.—A critical study of denominational educational machinery will reveal the fact that there has been very little educational statesmanship on the part of denominational leaders. Spasmodic educational enterprises, springing up to meet certain apparent needs, have crystallized into static organizations which are not easily coordinated with the rest of the educational machinery of the church. Modification and readjustment will of necessity be gradual. The transition may not be painless or noiseless. It should be accomplished in the presence of a statesmanlike program which will justify and determine every change.

Diagram VII illustrates one of the most common forms of denominational organization. Organizations of this type sprang up from the denominational publishing interests. The Board of Publications created a Sunday school department. The educational secretary and his staff are employees of the publishing society. They are sent out into the churches to carry the educational ideals represented by the publications of the denominations. The control in such cases rests in the hands of the denominational publishing agent. The colleges and other institutions of higher learning are organized under an independent Church Board. Sometimes the publishing society organizes a separate Young People's Department, coördinated with the Sunday School Board. Sometimes this department is created by the National Conference or Convention of the denomination. Diagram VIII shows a similar form of organization in which the Sunday School Board is created by the Home Missionary Board. Both of these plans (1) project a divided educational program into the local church, (2) recognize a breach between elementary and higher education, which is unfortunate, (3) place the direction of education in the hands of a Board which is not primarily responsible for educational work, (4) subject the

DIAGRAM Nº VIII.

## SHOWING RELIGIOUS EDUCATION AS A MISSIONARY EXTENSION ENTERPRISE

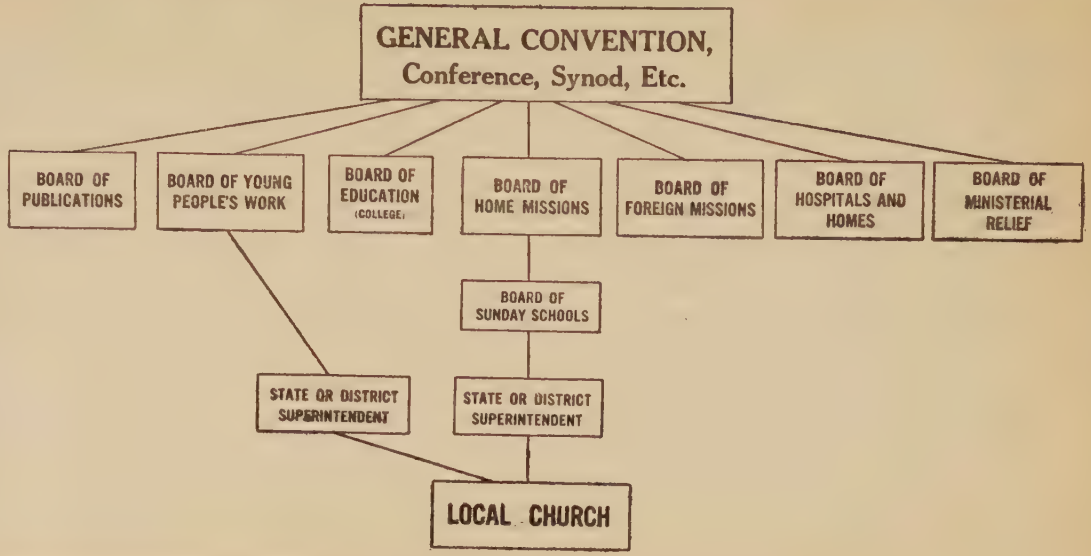



DIAGRAM VIII

interests of the elementary schools to the political and commercial combinations which grow out of the complicated interrelationships of overhead boards which have no primal responsibility for education. These two diagrams, VII and VIII, are comparable to Diagram V, which shows the unfortunate organization of the school system of San Francisco.

With such forms of organization there are, under the best management, conditions that make aggressive and constructive educational work extremely difficult. Under poor management, disaster is inevitable. When the newer problems of week-day and vacation schools are added to the Sunday schools, these forms of organizations will give increased evidence of their inefficiency. The conditions of failure are in the *form of organization.* Change of secretaries and managers does not cure the disease. Diagram IX shows the complicated forms of organization which sometimes result from the use of the plans shown in Diagrams VII and VIII. These plans are the rule, rather than the exception. This fact indicates the tasks of reorganization which face the churches if they are to carry well their part of a national program of religious education.

Under the forms of organization represented

by Diagrams VII, VIII and IX, it will be impossible for the church to develop a great educational program. Men and women with educational vision, technical skill and professional ideals will not be attracted to a system in which their talents and ideals are subordinated to commercial and missionary interests. Unless the church can assure its educators academic freedom and a professional opportunity on a par with that offered in secular education, medicine, theology, law or the other learned professions, it will be doomed to a mediocre educational leadership. Men and women of outstanding ability will not waste their days trying to institute an educational program, as the under secretaries of other men who are not professionally competent to supervise them and whose major interest is not education. If the church is to develop great religious educators, it must furnish the conditions which will attract the strongest men and women of the country to this field of service.

Diagram X shows an organization of the newer type. There is evidence that several of the denominations are consciously attempting to adopt this form of organization. In this form the Board of Education is one of the various coördinate boards of the church, deriving its authority direct from the General Confer-

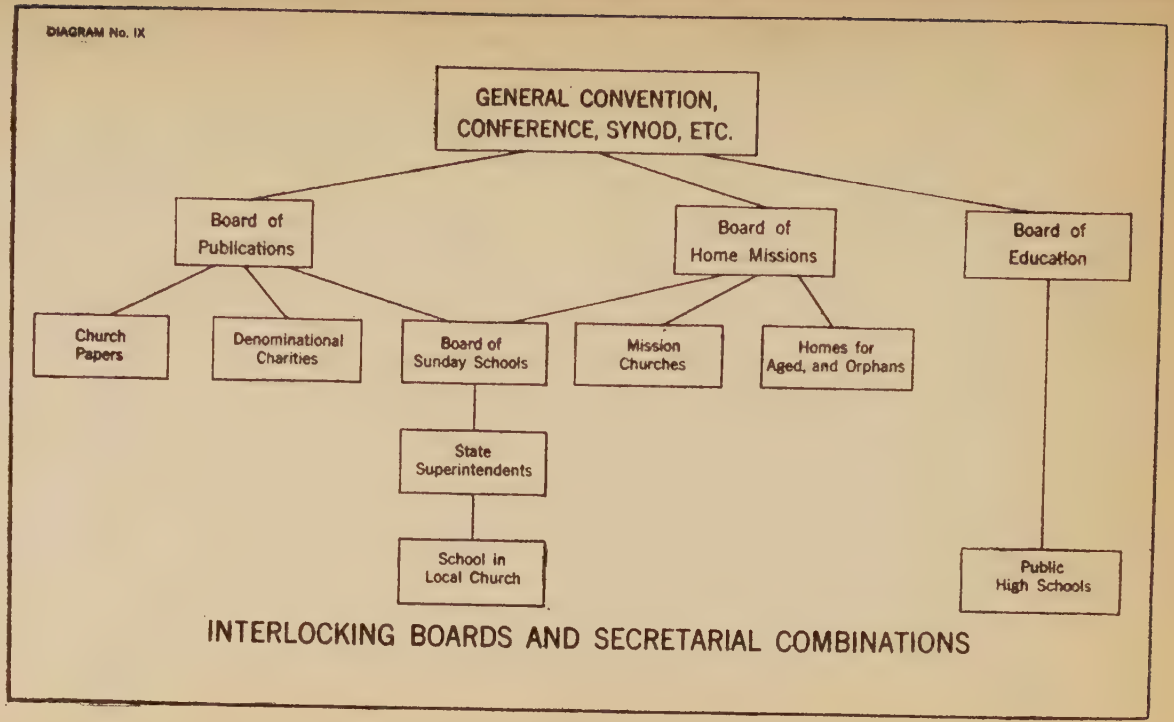


DIAGRAM No. IX
GENERAL CONVENTION, CONFERENCE, SYNOD, ETC.
Board of Publications
Board of Home Missions
Board of Education
Church Papers
Denominational Charities
Board of Sunday Schools
Mission Churches
Homes for Aged, and Orphans
State Superintendents
School in Local Church
Public High Schools
INTERLOCKING BOARDS AND SECRETARIAL COMBINATIONS

Diagram IX

ence, Synod or Convention. It is co-equal with the other general boards of the church. Its authority and its resources are from the highest national body, and its responsibility is to that body and to no one else. This Board of Education is responsible for all the educational work of the denomination. It coördinates the Young People's work; it administers elementary schools and schools of higher learning; it sends down to the local church a unified educational program. In the local church there is a Committee on Education which is the local school board. This local board selects the director of education, who in turn nominates the teachers and officers and recommends a program for the local church. This program is administered by principals of departments, assisted by supervisors and special secretaries. The principals reach the children through class teachers and leaders of coördinated clubs and societies. This diagram shows, roughly, how the educational program of the denomination would reach the children in the local church. This plan compares favorably with the plan shown in Diagram VI.

2. Provision for Professional Growth.—In this closely knit organization there is the possibility of bureaucratic control or secretarial dictation. Just the moment that administrative

disapproval attaches to local initiative, invention and originality; just the moment that there ceases to be a place for professional growth through participation in the building of standards and programs—at that moment the system has been Prussianized. There must, therefore, be in every denominational educational organization an open forum for free discussion, and a regularly recognized avenue by which the voice of the teachers and officers can be conveyed to the overhead officials without recourse to rebellion, insubordination or any other drastic method of procedure. In the local church there will be the council of teachers, officers and parents. This is the local unit in the denominational religious education association. Provision must be made for this prophetic element to permeate the entire denominational organization.

3. Interdenominational Coöperation in Religious Education.—It is self-evident that there are types of work which can best be done by the coöperative effort of all denominations. After ten years' experimentation with various forms of interdenominational organization, I wish to report a successful demonstration of community coöperation in religious education. This experiment is now widely known as the "Malden Plan." Malden is a suburb of Bos-

DIAGRAM NO X

## A STANDARD ORGANIZATION FOR RELIGIOUS EDUCATION IN A RELIGIOUS DENOMINATION

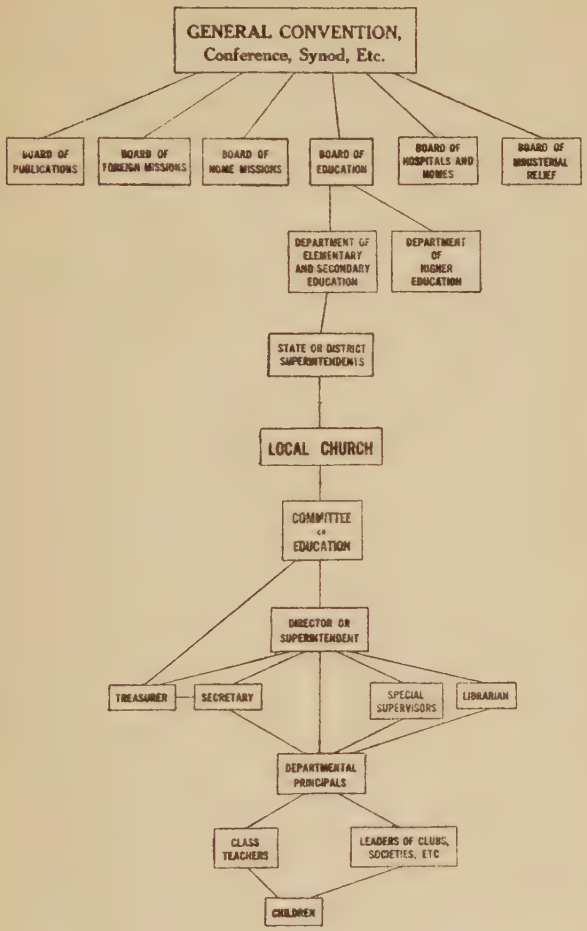



DIAGRAM X

ton. Its population consists of 23,000 Protestants, 17,000 Catholics and 11,000 Jews. It is an industrial suburb with seventeen Protestant churches. The Malden Plan is confessedly a Protestant enterprise. The organization is as follows, as shown in Diagram XI:

(a) *The Malden Council of Religious Education.*—Any Christian citizen who is willing to coöperate in the building of a program of religious education for the community is eligible to membership in this Council. It is a voluntary association of citizens to achieve a common object. The Malden Council has defined its objects as follows:

(1) The development of a city system of religious education.

(2) The unification of all child welfare agencies of the city in the interests of the greatest efficiency.

(3) The supervision of a complete religious census of the city with special reference to the religious needs of children and young people.

(4) The direction of educational, industrial and social surveys for the purpose of securing the facts upon which a constructive community program can be based.

(5) The creation of a community consciousness on matters of moral and religious education.

The Council is a permanent, non-denominational organization, devoted to the moral and religious welfare of the city. It is supported by voluntary contributions of citizens, just as they support libraries, hospitals and other philanthropic institutions. The budget for the current year is $9,225.00.

(b) *The Board of Directors.*—When a community council incorporates under the laws of the state, it will have a Board of Directors through which it will carry on the work of the corporation. An unincorporated body will create an executive committee for the same purpose. This board is, in fact, a City Board of Religious Education. Its functions are legislative and advisory. The execution of its policies is in the hands of trained specialists. The Malden Board is incorporated.

(c) *The Superintendent of Religious Education.*—This officer is the educational expert employed by the Board of Directors to guide it in the solution of the technical problems which are involved in a community program of religious education. The position is comparable to that of the city superintendency of public schools.

(d) *Commissions for the Study of Community Problems.*—The Council organizes its members into commissions for the study of com-

munity problems. These commissions report their findings to the Council. The meetings of the Council are largely devoted to the open forum discussion of the recommendations of its own commissions. Malden has four commissions as follows:

(1) Commission on Community Music, Pageantry and Art.

(2) Commission on Surveys.

(3) Commission on Week-day and Vacation Bible Schools.

(4) Commission on the Relation of Public, Church, Synagogue and Parochial Schools.

(e) *The Superintendent's Cabinet.*—This is the staff of experts who serve as heads of departments under the direction of the City Superintendent of Religious Education.

When a problem is in the stage of inquiry and investigation, it is in the hands of the Council and its special commissions. When, after careful study, the Council decides to inaugurate any type of religious activity in the community, it places the responsibility for the execution of the work in the hands of specialists employed because of their special fitness for the service they are to render.

The following are the activities inaugurated or authorized by the Council:

I. A Program of Community Music, Pageantry and Art.—An expert is employed to direct the city in the development of community music, pageantry and art. Community choruses are organized, public concerts held, coöperative programs, involving all churches and all sections of the city, are directed. The Annual Community Christmas Tree, with a unique program involving thousands of citizens, is under the direction of the Council of Religious Education. The musical and art resources of the city are discovered and the community is taught to appreciate more fully the great spiritual lessons which have been expressed in musical form, in architecture and in great paintings. The program for 1919-1920 is as follows:

PROGRAM FOR 1919-1920

(a) Community Singing:
  (1) *Mass Singing:*
    (a) Mass singing at public meetings.
    (b) Mass singing in the churches.
    (c) Mass singing at all Festival Chorus concerts.
  (2) *Community or Festival Chorus:*
    (a) Girls, 8 to 14 years. Tuesdays at 4:00 P.M.
    (b) Boys, 8 to 14 years. Tuesdays at

5:00 P.M.

(c) High School Chorus. Tuesdays at 7:30 P.M.

(d) Adult Chorus. Tuesdays at 7:30 P.M.

Special club and choir singers will coöperate at final rehearsals and public programs.

(b) PAGEANTRY:

(1) *Community Pageantry:*

(a) Christmas Tree and Masque at Malden Square.

(b) May or early June Festival, showing

1. Malden's religious history.
2. Malden's Melting Pot and Americanization Program.
3. Malden's Holy City.

(2) *Church Pageantry:*

(a) Christmas pageants.

(b) Easter pageants.

(c) Children's Week pageant.

(d) Other special day and special week pageants.

(c) ART, PICTURE, WINDOW, SLIDE, ARCHITECTURE, SYMBOLISM:

(1) Lectures on the architecture, art windows and symbolism in Malden's churches and public buildings.

(2) Study of art pictures on church and Sunday school walls.

(3) Stereopticon and Hymn Half-Hours:

(a) Assembly Period of Malden School of Religious Education.

(b) Sunday nights in churches.

(c) Before-Christmas-week program.

(d) Passion Week.

(4) Exhibit of religious art in Malden Public Library.

OBJECTIVES FOR 1919-1920

(a) Evaluation of worship at assembly period of Malden School of Religious Education.

(b) Encouragement of home singing.

(c) Encouragement of the writing of original Malden songs, hymns and pageants by Malden citizens.

(d) The discovery and coördination of Malden's musical resources through the Survey Department and the Commission on Community Music, Pageantry and Art.

(e) The organization of Industrial-Factory-Singing groups and other musical activities.

(f) The maintaining of high musical ideals:

1. Mass singing of Hallelujah Chorus, Largo, How Lovely Appear (with slides).

2. Mass singing with art slides.

3. Chorus singing—Cantata or Oratorio, Part Song Concert, Pageant Music.

## SCHEDULE OF PRINCIPAL PUBLIC PROGRAMS

Tuesday, November 11th, Armistice Day Concert and Celebration.

Sunday night, December 14th, Sunday School Pageant.

Sunday afternoon or evening, December 21st, Sunday School Pageant.

Monday evening, December 22nd, Community Christmas Tree and Masque on Malden Square.

Wednesday, February 18th, Ash Wednesday, Stereopticon slides and songs. Life of Christ with Community Chorus.

Sunday, April 4th, Easter Sunday, Church Pageants.

Monday, May 31st, Tercentenary celebration or Malden Festival.

II. Public Lectures.—Each year a series of public lectures will be given for the purpose of bringing the Council's program to the attention of the citizens of the city.

III. Conferences and Conventions of Local Teachers.—In harmony with the theory of educational administration advocated in Chapter

III, the Council has encouraged the organization of what, in fact, is a professional religious education association. Three times each year the teachers and officers assemble under their own leadership with programs prepared by themselves based on their own needs and interests. Through these conferences there is being developed a professional spirit which is already being felt in the religious life of the city. These professional conferences will be continued as a necessary corollary to an efficient city system of religious education.

IV. Department of Surveys.—Under the direction of the Malden Council of Religious Education a very exhaustive survey is being made of all those factors in the life of the city which influence morality and religion. The survey is undertaken from the viewpoint of the church. The churches do not regard themselves as parasites living on and consuming the life of the people; they are active, constructive agencies creating values essential to the life of all the people. As community builders the churches are seeking through careful surveys the facts upon which to base their programs of parish and community work.

To be of the largest value a survey should cover a considerable period of time and be *remedial* rather than merely *diagnostic*. This

survey is of the *remedial* type. From time to time the results will be published for public information. Constructive suggestions for improvement will be presented and the community itself will be given an opportunity to create its own policies and programs in the light of all the facts available. In a permanent Survey Department the Council will have the machinery for constant measurement, evaluation and correction. Progress will be accurately recorded from year to year, all programs will be based on facts and processes will be scientifically determined. A commission on Surveys will be a permanent feature of the organization of the Council.

The following surveys are just being completed:

(a) A Population Census covering every house in Malden.

(b) A Social Survey covering playgrounds, theaters and amusement houses, poolrooms, social centers, juvenile delinquency, etc.

(c) An Industrial Survey showing occupations, wages, working conditions, etc.

(d) A Religious Education Survey, including the local church schools and community agencies.

(e) Local Church Surveys, including all departments of each church in the city.

V. Organizations of Boys and Girls and Young People.—The development of community organizations of boys and girls and young people.

VI. Training School for Religious Leaders.—The Malden School of Religious Education is a high grade evening school for the training of religious leaders for Malden and vicinity. The school opened its fourth year October 7, 1919, with a carefully selected faculty of experts and with a curriculum rich in religious and educational content, broad in the scope of interests represented and intensely practical in its organization and ultimate purpose.

The courses of instruction are arranged in three groups, namely: Biblical, Departmental and General. Students are required to preserve a proper balance of theoretical, practical and general cultural courses. Three years of twenty-four weeks each are required to complete the prescribed course of study.

This is essentially a *school of religion.* Its graduates dedicate themselves to a spiritual ministry. As religious teachers and leaders they become *efficient laymen* who make possible the building of really great churches in the community. Some graduates of this school will become professional workers in the field of religious education, but it is expected that most

of the students will go back into the local churches of the community, prepared to do more effectively the work of voluntary lay leaders. "Every layman an *efficient* layman," is the ideal of this school. To this end it invites the patronage of all the churches of the city.

VII. Week-Day and Vacation Bible Schools.—The Council has authorized the inauguration of week-day religious schools. Curricula and a teaching force are being developed and within a short time a beginning will be made in this field.

Without a single exception all of the Protestant churches coöperate in the development of this city system of religious education. Each denomination conducts its own educational program in its own church. All strictly denominational interests are cared for in the local churches. Those things which can be done with best results by coöperative efforts are placed in the hands of the City Council of Religious Education. The community studies its own local problems and determines its own local program.

4. *Christian Citizenship the Basis of Local Control.*—In another connection I have pleaded for the academic and professional freedom of the educators of religious bodies. I have insisted that it is unwise for a denomination to

conduct its educational work through committees that are subsidiary to other denominational boards. *So long as a denomination permits its educational work to be carried as a side line by any board, just so long will education in that denomination be a rear-line and not a front-line enterprise.*

This same principle holds true in the operation of a community program of religious education. Disastrous results have attended various attempts to operate community programs of religious education under the direction of sub-committees of the local ministerial association, the Federation of Churches, or some similar organization. This plan violates every known principle of educational administration. It would be as reasonable to expect the public schools to be operated by a sub-committee of the Chamber of Commerce as to expect a system of church schools to be operated by a sub-committee of any other community organization.

The plan fails to recognize that religious education deals with immaturity; that a specialized technique is required, which differs absolutely from the other forms of interchurch coöperation. Besides this, the religious school system is sure to inherit all the quarrels and feel the pressure of all the spasms of adult church

effort which the other organizations promote. The consistent, uninterrupted progress of Christian nurture through a series of years is not possible under this system of control.

Just as the Chamber of Commerce insists that public schools rest upon an independent foundation and receives as a product an enlightened citizenship to reënforce all business and political organizations of the city, so should the Federation of Churches of a community set the community system of religious education on an independent foundation and expect to receive from it an efficient Christian citizenship to reënforce all churches and to spiritualize all civic and commercial life.

The Citizenship Plan recognizes that there are denominational ideals and interests which the various religious bodies wish to preserve. It places the promotion of these family affairs in the hands of the denominational agencies and does not permit the community organization to interfere with them. Each church teaches its own special doctrines, history and ideals in its own way and by the use of its own denominational machinery. The community organization has no more desire to interfere with this denominational emphasis in local churches than a municipality would desire to prevent the de-

velopment of family loyalties within the households of the community.

The Citizenship Plan does not desire to build an intangible something, known as a "Community Church," of the social settlement variety, as a substitute for the various churches already established in the community. The advocates of the Citizenship Plan believe in the church; they do not seek a substitute for it. They seek to save the community by building up the churches of the community. All the product of a community system of religious education will be turned back into the churches of the community, just as the product of the public schools is turned back into the political parties of the community.

Throughout this chapter I have attempted to apply to the field of religious education the three principles set forth in Chapter III, namely: (1) *The preservation of local initiative and control by means of legislation;* (2) *the development of a nation-wide professional interest by means of a national education association, and* (3) *the rigid application to all educational organizations and boards of certain fundamental principles of organization and administration which experience has shown to be essential to the most efficient school work.*

# CHAPTER V

## A NATIONAL SYSTEM OF RELIGIOUS EDUCATION (*Continued*)

Every local church school sustains a dual relationship. It has a *family* relationship to the religious denomination of which it is a part, and a *territorial* relationship to the community for whose religious education it has a joint responsibility with church schools of other religious bodies. In Chapter IV an effort was made to set forth the principles which should be used in organizing denominational and interdenominational systems of religious schools. It is my purpose in this chapter (1) to show how denominational and non- or interdenominational agencies can be satisfactorily correlated, and (2) to show how a national system of public schools and a national system of religious schools can be coördinated into an efficient national system of education without endangering our political freedom or our religious liberty.

1. Coördination of Denominational and Interdenominational Machinery.—Diagram XII will show in a graphic manner the interrelationship of denominational and interde-

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Diagram XI. Organization of the Malden System of Religious Education

1. Malden Council of Religious Education.
2. Board of Directors.
3. City Superintendent of Religious Education.
4. Commissions for the Study of Community Problems.
5. Cabinet, consisting of Executive Heads of Departments.
6. Commission on Community Music, Pageantry and Art.
7. Commission on Surveys.
8. Commission on Week-Day and Vacation Bible Schools.
9. Commission on Relationships of Public, Church, Synagogue and Parochial Schools.
10. Department of Community Music, Pageantry and Art.
11. Department of Public Lectures.
12. Professional Teachers' Association.
13. Department of Surveys.
14. Organizations of Boys and Girls and Young People.
15. Training School for Religious Leaders.
16. Week-Day and Vacation Bible Schools.

LINCOLN BIBLE INSTITUTE
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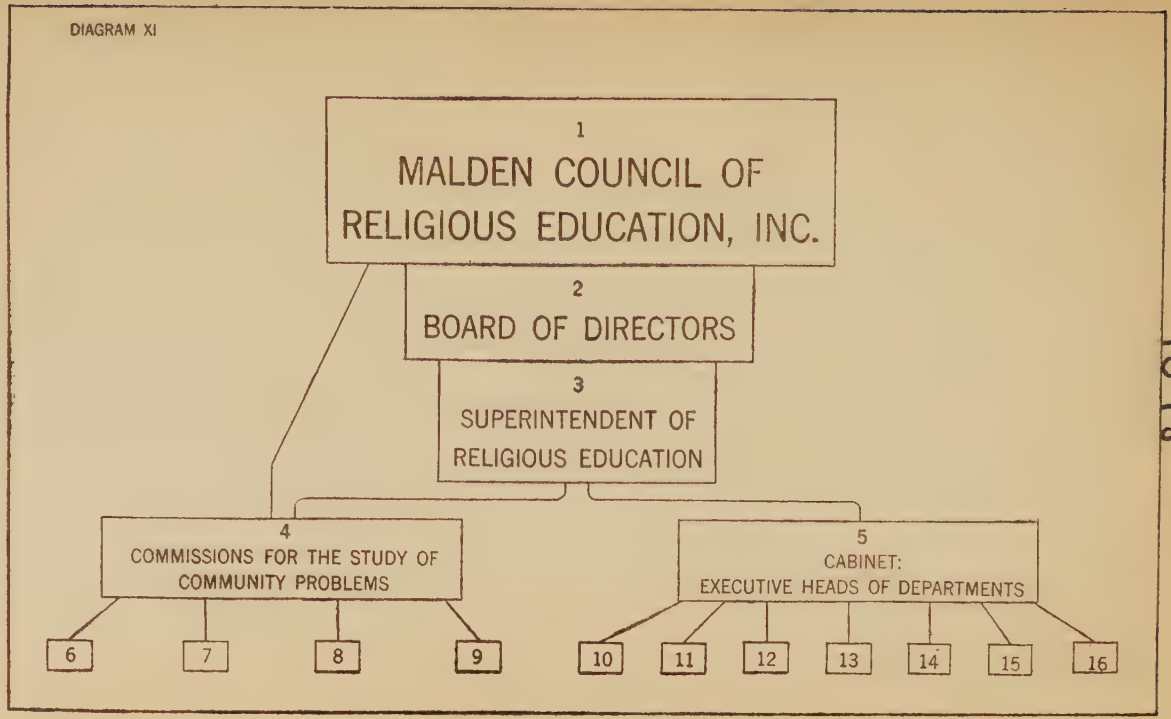



Diagram XI

nominational organizations. In the same community there are churches (*a* and *b*) of different denominations. Each church is attached to its own National Conference, Convention, Synod, etc., through state or district and national educational boards. Members of churches (*a*) and (*b*), finding that they have certain common problems and common needs which can best be solved or met by federating their resources, unite in a local community council of religious education (*c*, also Diagram XI). When it becomes evident that the interests of neighboring communities can be best served by creating an overhead state and national association for purposes of standardization and unification, the local council will send delegates to a state council (*d*). In recognition of the interests which the various denominational boards have in the local community, they may properly be allowed to have representation on the controlling committee of the state council. In like manner, the state organizations would send delegates to form a national interdenominational board (*e*) to which there may be added members to represent the various denominational boards. (The proposed reorganization of the International Sunday School Association provides for equal denominational

and territorial representation on state and national executive committees.)

The arrows running upward indicate that the delegates will carry from the lower to the higher bodies the fresh experiences of the workers who are doing the practical work in local churches and communities. The arrow running downward indicates that there will be administered from above only those general regulations which have been consciously handed up by the lower bodies. (See Principle *a*, Chapter III.)

In the same community in which churches (a) and (b) are located, there is located, besides a Community Council of Religious Education, a professional religious education association composed of all members of the community who are actively engaged in the work of religious education as voluntary or professional workers. [See (1), Chapter III and (b), Chapter IV.] This local, professional association will affiliate itself with other local organizations of like nature through a state religious education association. The various state units will unite to form a national religious education association. This national religious education association, with its various state and local units, will permeate every section of the nation and include in its member-

DIAGRAM Nº XII.

# The Coordination of Denominational and Inter-denominational Control

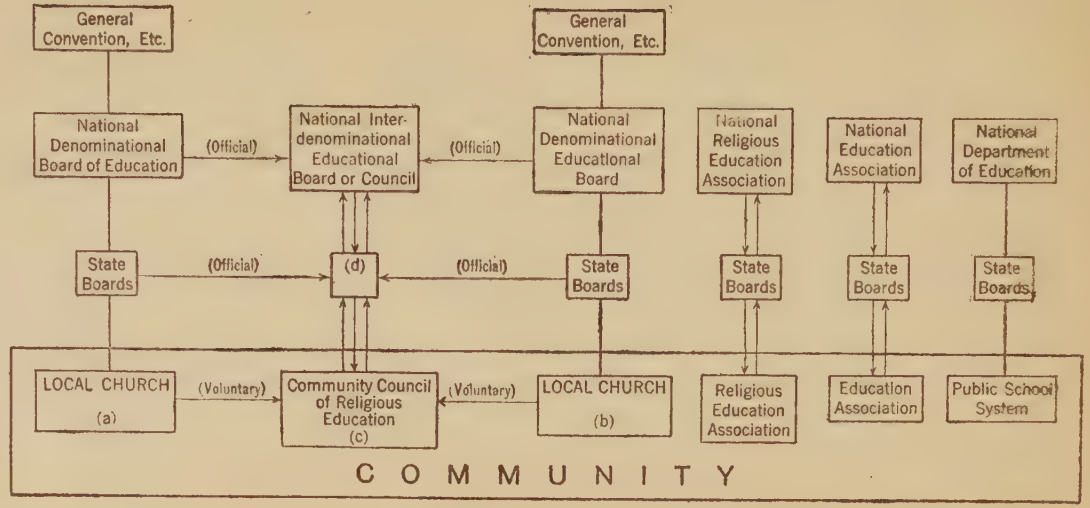



DIAGRAM XII

ship millions of members. Through this machinery there will be found the correctives which will prevent denominational or interdenominational machinery from growing static and bureaucratic.

In this same community there is the public school with its state and national administrative contacts, and by the side of this public school system, there is the voluntary teachers' association and the voluntary parent-teachers' association with state and national connections.

2. The Coördination of a National System of Public Schools with a National System of Religious Schools.—The principle of the complete separation of church and state places upon the educators of our country the task of finding a way of preserving the unity of the educative process and at the same time maintaining a dual system of organization and support. Diagram XIII presents a plan for coördinating the work of church-supported and tax-supported schools. The four columns on the left of the shaded column in the center of the diagram represent the organization of the public school system which was discussed in Chapter II. Column one (1) represents the system of schools for the masses, extending from the elementary schools upward to the graduate, professional and technical schools.

Column two (2) represents the schools designed for the training of the teachers for the schools for the masses. Column three (3) represents the system of supervision extending from the village principal upward to the Secretary of Education in the president's cabinet. Column four (4) represents the professional educational associations and the parent-teachers' associations that are the necessary corollaries of a national system of public schools.

On the right-hand side of the diagram there is shown the four elements which will enter into a national system of church schools. Column one (1′) represents the religious schools for the masses. This system of church schools will include elementary and secondary schools which will hold week-day and Sunday sessions. The local community will also conduct classes for adults, including courses in parent-training, Bible study and local church administration.

Above the elementary schools there will be the Junior and Senior Church colleges. These colleges will rest upon the secondary church schools. They now, for the most part, rest upon the public secondary schools and ignore the elementary and secondary instruction given in churches. In the future these church colleges may be expected to take account of the week-day and Sunday instruction given in the church

DIAGRAM Nº XIII

# THE COORDINATION OF CHURCH AND STATE SCHOOLS

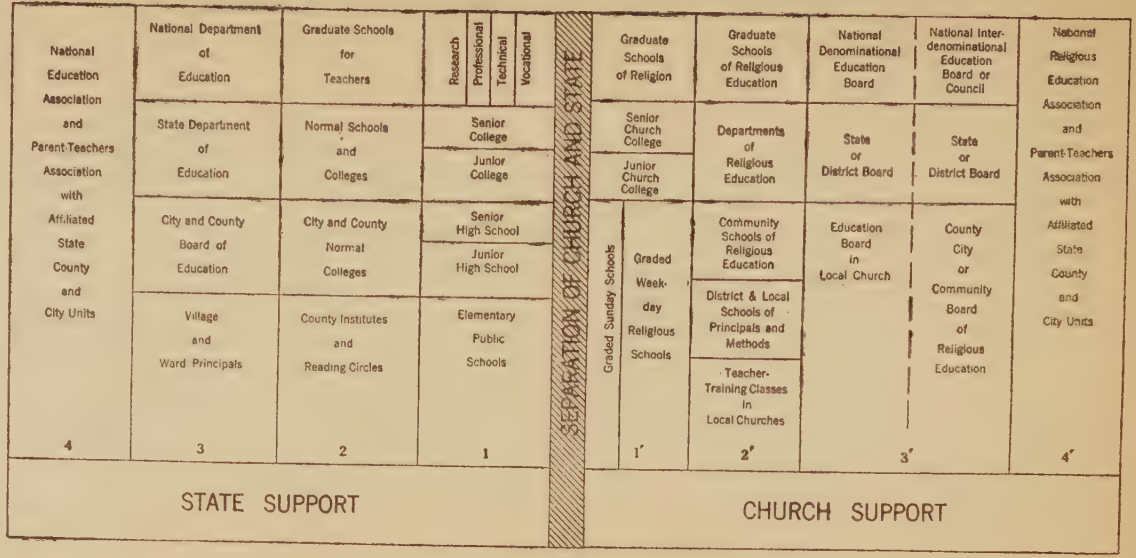



DIAGRAM XIII

schools. Church colleges should employ inspectors to go from local church to local church for the purpose of supervising and standardizing the work being done in elementary and secondary schools and accrediting these schools to the church colleges, just as state universities employ high school inspectors to visit and accredit public high schools. Above the church colleges will be the graduate schools of religion for research and for professional training. This system of schools for the masses is being gradually unified. Its leaders are visualizing the common task and there are evidences of a very rapid development in the form and structure of each element in this system of church schools.

Column two (2′) represents a system of teacher-training for the church schools of all grades. The training of teachers is an academic task which cannot be well performed by administrative and supervising agencies. In the past the denominational and interdenominational promotion agencies have been compelled to attempt the stupendous task of training teachers for the religious schools of the nation. The meager results which have attended such efforts might have been expected, for these administrators had neither the resources nor the technical knowledge with which

to do an educational task requiring the most highly specialized technique. The training of teachers of religion for the church is one of the primal responsibilities of the church college. Through the organization of departments of religious education these institutions should establish teacher-training courses in the local churches of the territory contributing to the institution. These courses should be supervised and standardized by college authorities and suitable academic credit given for the courses completed. It is my conviction that all denominational and interdenominational teacher-training work should be standardized and supervised by church colleges. Only the promotion of such courses or schools should be in the hands of administrative agencies.

Column three (3′) represents the dual supervision of denominational and interdenominational agencies discussed in the first part of this chapter. This system of supervision should be liberally supported. No special appeal will be necessary to secure adequate support for denominational supervision, but the need for interdenominational supervision is not so apparent, and there is great need of wide publicity in behalf of this type of supervision. Just as there is a place for large subsidies to equalize

the educational opportunity in secular fields, so there is equal need of large grants to equalize the opportunity for religious instruction in the waste places, and the congested, neglected and polyglot centers of population. A common carrier is the only economical and efficient agency through which the churches can do this common task.

Column four (4′) represents the national professional association which will guarantee the democracy and the progressive development of the whole system of church schools.

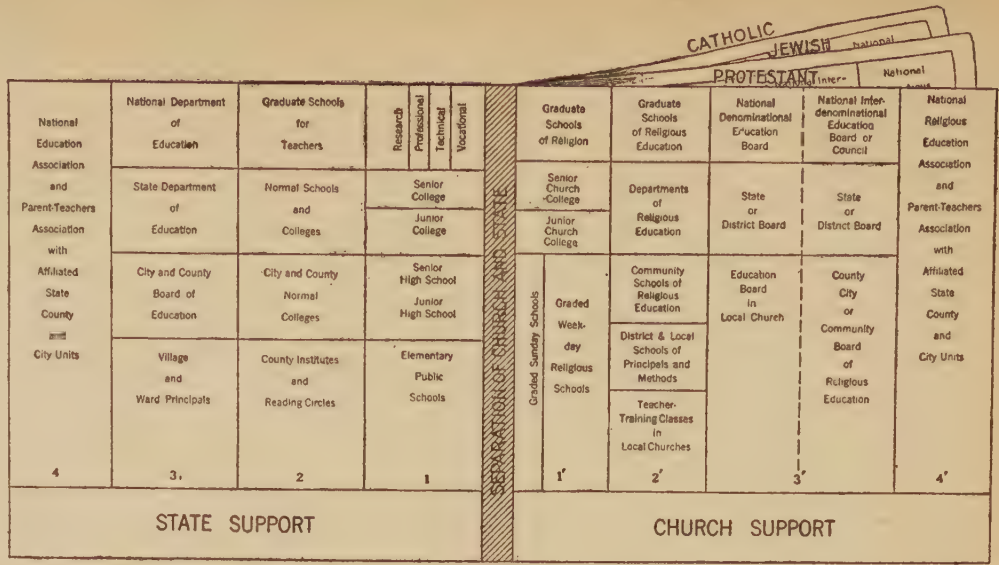
3. The Necessity for Fusion of Curricula. —The subject-matter and the discipline furnished by the tax-supported schools will issue in *behavior*. If the curriculum of the church school is to determine the conduct of our people, it must not neglect the content of the curriculum of the public schools. The curriculum for our church schools should be constructed with a full recognition of the work which is being given in corresponding grades in the public schools. Courses in map making and in geography in the Intermediate grades of the public school should be met with work in Biblical geography in the church school. Courses in Greek, Roman, Assyrian and Babylonian history in the high school should be carried over into the church school and woven into the history and litera-

ture of the Bible. It is possible to secure essential unity of the two systems of instruction without uniting the systems of administration or support.

4. Relation of Protestant, Jewish and Catholic Schools to the Public Schools.—It is the duty of all religious bodies to send their children to the public schools and to support these schools with such liberality that they will be able to give to our citizenship the common elements necessary to guarantee the social solidarity of our democracy. Diagram XIII shows how any church may coördinate its schools with those of the state. It also shows how a group of denominations may coöperate in maintaining a system of church schools which will coöperate with the public schools. The denomination which cannot unite with its religious neighbors in conducting an adequate system of schools for its children is under obligation to build its own schools and operate them in such relation to the public schools that their children can attend both systems.

It is not expected that the Protestant, Jewish and Catholic Churches will, in the near future, be able to operate a common system of religious schools. It has already been demonstrated, however, that the largest branches of the Protestant Church can agree upon a common cur-

DIAGRAM No XIV




**A SUGGESTED CO-ORDINATION OF PUBLIC SCHOOLS WITH JEWISH, CATHOLIC AND PROTESTANT EDUCATIONAL SYSTEMS**

DIAGRAM XIV

riculum for week-day religious schools, reserving certain special denominational instruction for the Sunday session of their local church schools. Diagram XIV suggests the relationship which the public schools should hold to the three dominant religious groups. Democracy has a right, in the interest of its own perpetuity, to compel this form of coöperation of its schools with the schools of all religious bodies.

When this form of coöperation becomes effective, the teachers employed in the public schools will be the product of the dual system of training. So also will the teachers in the church schools be the product of state and church institutions.

5. Leadership.—The building of this dual system of schools for the United States of America will demand unprecedented sums of money and undreamed of numbers of technically trained men and women, but it will produce a people which can lead the nations of the world in the pursuits of happiness and universal peace. A conservative estimate of the number of professionally trained college graduates that will be demanded by the church schools during the next five years is one hundred thousand. To supply this demand will tax the resources of all the institutions of training to their full capacity.

6. Summary. (a) *Universal education is the only guarantee of democratic government.* —The fundamental elements of a nation's strength are the intelligence and moral insight of its people. The democratic state has established the machinery for the administration of justice and equal rights, and for the transmission of intellectual and vocational values to posterity. Local governments are kept close to the people and voluntary associations are active agents in preventing maladministration and initiating new and better methods for promoting the well-being of society. The machinery with which a democracy sets each new generation on the shoulders of the race and thus perpetuates the intellectual, vocational and social achievements of the race is the public school system. Compulsory attendance laws and an enlightened public sentiment bring the children and the schools together, and a continuity of national and racial achievement is secured. The democratic state has the machinery to guarantee to the future an intelligent and industrially efficient citizenship.

Through the public schools the state secures an efficient, socially-minded, homogeneous citizenship. It develops common skills, common ideals and common attitudes. Its curriculum, besides providing for individual needs, contains

common elements which become the basis of the likemindedness of the people and insures united and collective activity. It is thus that social solidarity is secured in a democracy.

(b) *The present emergency in American education constitutes a national crisis.*—The effect of the war on the public schools has been the withdrawal of teachers in ever increasing numbers, the falling off of the enrollment of the normal schools and other institutions for the preparation of teachers, the shortening of courses and the lowering of standards, and the growing difficulty of securing adequate revenues through the forms of taxation upon which the public schools have depended for support.

The World War revealed many defects in our educational system. It has clearly shown the importance of rural education, the necessity for a complete program of physical and health education, the need of radical measures to reduce adult illiteracy, the necessity for the preparation and supply of competent teachers, and the equalizing of educational opportunities through a national department of education.

(c) *The united strength of Protestant Christianity should be used to promote the provisions of the Smith-Towner Bill.*—This bill creates a department of education in our national government and places a secretary of

education in the president's cabinet. It, for the first time in our national life, provides a national educational policy. This is done without limiting the local initiative and self-government of states and cities. Protestant Christianity should put itself on record as the ardent champion of the public schools.

(d) *To supplement the system of schools which the state will build for the secular training of its citizens, the church must project a parallel system of religious schools.*—Such a system of religious schools would involve:

(1) The securing and training of an army of religious teachers, both professional and voluntary. This would mean

(a) The establishing of research and graduate schools in religious education.

(b) The creating of departments of religious education in church colleges.

(c) The founding of a system of teacher training schools and institutes for the training of the voluntary workers.

(d) The creating of professional associations for the self-development of both voluntary and professional workers.

(2) The creation of a curriculum for all grades of church schools.

(3) The establishing of week-day and vacation schools of religion.

(4) The strengthening and vitalizing of the educational program of each local church.

(5) The establishing of parent-training courses in the interest of religious education in the home.

(6) The creation of community programs of religious education through which the church will use music, art, drama and recreation as agencies for the spiritualizing of the ideals of the whole community.

(7) The creation of a system of organization and support which will be adequate to sustain a school system, involving thousands of teachers and millions of students and costing billions of dollars.

(8) The creating of a system of supervision and control which will preserve denominational and local autonomy and still secure essential unity of program and policy for the entire nation.

An exhaustive survey is now being conducted under the auspices of the Interchurch World Movement for the purpose of securing the factual basis upon which such a statesmanlike program for religious education can be built.

The seriousness with which both the church and the state are attacking their educational problems gives large promise that the present period of stress and storm will issue in a program of education for the American people which will insure a cultured, efficient and righteous citizenship.

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